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### FACTS AND STATEMENTS

*Communicated by the Secretary of the American Education Society at the United Annual Concert of Prayer for Colleges, in Boston, Feb. 27, 1845.*

President Edwards, in his account of the great "Revival of Religion in New England," in his day, makes the following observations respecting the interest which ought to be felt among Christians for the colleges of the country.

"It appears to me," he says, "that care should be taken, some how or other, that these Societies [colleges] should be so regulated that they should in fact be nurseries of piety; otherwise they are fundamentally ruined and undone, as to their main and most essential end. They ought to be so constituted that vice and idleness have no living there; which are intolerable in societies where the main design is to train up youth in Christian knowledge and eminent piety, to fit them to be pastors of the flock of the blessed Jesus. If we pretend to have any colleges at all under any notion of training up youth for the ministry, there should be some way found out that should certainly prevent its being thus. There is a great deal of pains taken to teach the scholars human learning. There ought to be as much and more care thoroughly to educate them in religion, and lead them to true and eminent holiness. If the main design of these nurseries is to bring up

persons to teach Christ, then it is of the greatest importance that there should be care and pains taken to bring those that are educated to the knowledge of Christ.

"It has been common in our public prayers to call these societies the schools of the prophets. And if they are schools to train them up to be prophets, certainly there ought to be extraordinary care taken to train them up to be Christians. And I cannot see why it is not on all accounts fit and convenient for the governors and instructors of colleges, particularly, singly and frequently to converse with the students about the state of their souls."

At the time when these remarks were penned, there were only three colleges in this country:—*Harvard College*; the College of *William and Mary*, in Virginia; and *Yale College*. Harvard College, the most ancient of the three, by above sixty years, had then just completed the first century from its establishment. Since that period another century has been added to the annals of this venerable seat of learning, bringing its history down to the present time. This latter period has witnessed an astonishing increase in the number of

our colleges ; as well as in our population, and in every other element of growth and prosperity to the country. From *three*, the number of colleges existing at the end of one hundred years after the first was founded, the colleges in the United States, now having charters of incorporation, amount in number to *one hundred and nine* ;—which is an average increase of more than one for every year during the last century. The number of students now in the colleges of this country cannot be less than *ten thousand* ; of which about *two thousand and one hundred* are in the thirteen colleges of New England. A college has been established and set in operation within the last year at Worcester, by the Roman Catholics ; which, if included, would make the number of Institutions bearing the name, in New England, *fourteen* ; but we have as yet seen no statement of the number of students belonging to that Institution.

To a great extent it is true, in respect to all the colleges of our country, as it certainly is in respect to those earliest established, that they owe their existence and prosperity to the influence of religion ; and especially to the exertions and sacrifices of the ministers and members of the church of Christ. Our fathers, who were men of liberal and comprehensive views, did not indeed limit their design in the establishment of such institutions by an immediate reference to the interests of the churches ; but the consideration which pressed with the greatest weight upon their hearts, in their exertions to found and foster these higher institutions of learning, was their indispensable instrumentality in securing a learned and evangelical ministry to the churches and people of this land in all coming time. President Edwards says, in the extract above quoted, that the Christians of his day were accustomed in their “public prayers” to speak of the colleges as

“*the Schools of the Prophets*,” inasmuch as it was always understood that it was their “main design to train up youth in Christian knowledge and eminent piety, to fit them to be pastors of the flock of the blessed Jesus.”

A great proportion of the ministers who came to New England with the first emigrants had been educated at the English Universities. One writer states, that, “at the time of the founding of Harvard College, there were probably forty or fifty sons of the University of Cambridge, in Old England—one for every 200 or 250 inhabitants—dwelling in the few villages of Massachusetts and Connecticut. The sons of Oxford,” he adds, “were not few.”—With respect to their views in founding Harvard College, Cotton Mather says, “The primitive Christians were not more prudently careful to settle schools for the education of persons to succeed the more immediately inspired ministry of the apostles, and such as had been ordained by the apostles, than the Christians in the most early times of New England were to found a COLLEGE, wherein a succession of learned and able ministry might be educated. And, indeed they foresaw,” he adds, “that without such a provision for a sufficient ministry, the churches of New England must have soon come to nothing ; the other hemisphere of the world would never have sent us over men enough to have answered our necessities ; but, without a nursery for such men among ourselves, darkness must have soon covered the land, and gross darkness the people.” Increase Mather calls this college the glory not of Cambridge only but of New England. “The ends for which our fathers did chiefly erect a college in New England,” says he, “were, that so scholars might be educated for the service of Christ and his churches in the work of the ministry ; and that they might be seasoned in their tender years

with such *principles* as brought their blessed progenitors into this wilderness. There is no one thing," he continues, "of greater concernment to these churches, in present and after times than the prosperity of that society [college]. *They cannot subsist without a college.* There are at this day not above two or three churches but what are supplied from thence." \*

Of a complete list of the ministers of New England, inserted in Mather's *Magnalia*, comprising *one hundred and sixteen* names, ONE HUNDRED AND SEVEN, were graduated at Harvard College.

The same religious design appears predominant in the establishment of the college of William and Mary; which was the second collegiate Institution founded in the American Colonies. In the year 1662, the Assembly of Virginia passed an Act to make provision for a college. After premising the want of able and faithful ministers, and the improbability of a constant supply from the parent country, the Act declares, that for the advancement of learning, education of youth, *supply of the ministry, and promotion of piety*, there be land taken up and purchased for a college and Free-school, &c. The preamble already referred to, has the following language: "The want of able and faithful ministers in this country, deprives us of those great blessings and mercies, that always attend upon the service of God."

The College of William and Mary was founded and is still sustained, although in a state of comparative weakness and depression, by the Episcopalians.

The other college existing when President Edwards wrote the passage quoted in the beginning of this statement, to wit: Yale College, is the only one which continues at this day under the

control of that denomination of Evangelical Christians to which the New England Fathers belonged. The steps taken for the establishment of that Institution are sufficiently indicative of the special religious design which actuated its founders. The historian tells us that "*on account of an increasing demand for educated and pious ministers*, a number of individuals, in 1688, conceived the design of making another attempt to found a college." Reference is here had to some efforts of an earlier date on the part of the colony of New Haven, which had proved abortive.

These individuals, who were impelled by the wants of the churches to move effectively, were, all of them, Congregational ministers of Connecticut. A delegation from their number convened at New Haven, first, in the year 1700, and "formed themselves into a society, consisting of eleven ministers, and determined to found a college." They had another meeting the same year at Branford, a few miles from New Haven, and there, in the following manner, performed the act of establishing the college, which has since grown to be the most popular Institution in the country. "Each minister gave a number of books; and, laying them on a table, pronounced words to this effect:—'*I give these books for the founding a college in this colony.*' About forty volumes were given."

Their petition presented to the General Assembly of the State for a charter, and drawn up by Judge Sewall, of Boston, not less distinguished for his piety than for his ability and learning as a Judge, set forth that the measure originated from a desire "*to uphold the Protestant religion, by means of a succession of learned and orthodox men,*" &c. It was, doubtless, with a recognition of this design, and with intent to further its accomplishment, as well as from deference to the special exertions of the

\* Fifth book of the *Magnalia*, as quoted in a history of Harvard College. Am. Qu. Reg. vol. 3.



clergy, by whom the enterprise had been brought thus far, that the Legislature in the charter which they granted, ordained that the corporation of the college *should consist wholly of ministers.*

Yale College has continued to the present day, to enjoy frequent special manifestations of divine influence; and is among the small number which, during the past year, has been, in some measure, blessed with the presence of the Holy Spirit.

Up to the time of President Edwards, it has been ascertained from the Triennial catalogues of Harvard and Yale, that about one half of all who had graduated at those colleges had become ministers of the gospel.

Thus richly did God answer the supplications of his people, in those early days, in making these Institutions according to their intention and desire, "*schools of the Prophets.*"

The statements now made, in reference to these three colleges, are applicable, substantially to the other colleges of New England; and likewise to many, if not nearly all the colleges of our land. Their existence is the result mainly of Christian solicitude, and exertions for the welfare of the church of Christ; and they are, in their present increase and maturity, among those towers of Zion's strength and beauty in the midst of us, which a Christian should never forget in his prayers, while he would not that his "right hand should forget her cunning," or his "tongue cleave to the roof of his mouth."\*

\*The following facts taken from letters recently received from several of the Western Colleges, by Rev. Theron Baldwin, Secretary of the Society for promoting Collegiate and Theological Education at the West, were communicated by the Rev. Edward Beecher, D. D., to whom they had been forwarded by Mr. Baldwin.

*The Western Reserve College*

Was founded in 1826, and the day on which it was founded was observed as a day of fasting and prayer by the churches on the Reserve. It was projected and founded with reference to the education of young men for the ministry, and it is *this* that now

From the published accounts of the commencements of thirty-three colleges, which have fallen under our notice, embracing all the largest Institutions, the whole number of young men who have graduated during the year, at these colleges, is found to be EIGHT HUNDRED AND SEVENTY-EIGHT. Of these, 418 have graduated from twelve of the colleges in New England.

From these data it does not seem unreasonable to estimate the entire number of graduates, for the last year, in all the colleges of the United States, at from *ten to twelve hundred.*

We have made an exact comparison between the number graduated last year, and the number of the year before,

gives it its main hold on the affections of the community, where it is located. The whole number of graduates is 102. Of these forty-two have entered the ministry—nine have entered on a course of Theological study, and two have died while in a course of preparation—making fifty-three in all. It is a common thing for young men after graduating to teach school a year or two before entering on a Theological course. How many of the graduates are doing this is not known. Two thirds of the *under-graduates* now connected with the college are church members. Two years since, a revival was enjoyed, which thoroughly pervaded the college, and the happy effects of which are still visible. The college classes are slowly but steadily gaining numbers and permanency.

*Marietta College*

may be said to have had its origin in the out-pouring of the Spirit of God on missionary labor. During the first ten years of its existence, from eight to ten young men were converted each year. It has recently enjoyed a precious revival, an account of which has been published in the religious papers. The whole number of graduates exceeds sixty—of whom, scarcely one tenth left the Institution in an impenitent state.

*Wabash College*

was founded in prayer, in 1832, and scarcely a year has since passed in which there have not been some cases of hopeful conversion. Four special seasons of revival have been enjoyed—the last of which occurred in 1843, and brought into the kingdom some of the most interesting young men connected with the Institution. All the members of the present Senior class are professors of religion, and six out of the nine composing the Junior class, and seven out of ten composing the Freshman class, are hopefully pious. The whole number of hopeful conversions among the students is fifty-one. The whole number of graduates is twenty-six, and of these twenty-three were hopefully pious. All the revivals in that college have occurred during the spring term, and one of them evidently commenced in connection with the observance of the concert of prayer for colleges.

*Illinois College,*

founded in 1830, had its origin in a Society of Inquiry respecting Missions at Yale College. Five special seasons of revival in it are remembered, resulting in the hopeful conversion of some forty young men. About four fifths of the graduates (not far from sixty in number) were hopefully pious.

at twenty-three out of the thirty-three colleges above referred to; embracing also, in the twenty-three, all the principal Institutions. The number the year before last, was SEVEN HUNDRED AND NINE; the last year, SEVEN HUNDRED AND SEVENTY; being an increase of SIXTY-ONE.

In connection with this statement, the following deserves particular attention. The graduates from ten *Theological Seminaries*, during the year have been, in all, ONE HUNDRED AND THIRTY-THREE. From the same Institutions the year before, (setting down, for Princeton and Auburn, from which we have not found the exact number for that year, the same number for both years,) the whole number of graduates was, ONE HUNDRED AND SEVENTY-FIVE.

Thus it appears that, while there has been an increase in the number of college graduates, the number who have entered the ministry from the Theological Seminaries, has fallen off about *one third*.

This fact goes to confirm the conclusion which was expressed in this place last year, as the result of some particular inquiries directed to that point, that the proportion of pious students in the colleges, at the present time, is considerably less than has been common for the last twenty years. This fact among many others should awaken the people of God to pray more earnestly for the immediate out-pouring of the Spirit upon the colleges and upon the churches.\*

The last year has been a year of spir-

itual dearth in the colleges, as well as in the churches generally. Some facts of interest, however, we have to communicate. Early in the year, there was an interesting, though not very extensive revival in Yale College. Some account of this revival, is given in the following letter from one of the Professors, bearing date, Nov. 7, 1844:

"My dear Brother,—The Revival of Religion in this Institution last winter and spring, was a silent progressive work; the result rather of long *continued* prayer and effort, than of any very extraordinary exertion at any one time. At the commencement of the collegiate year, the brethren of the church met under rather an uncommon sense of their responsibilities. They were looking forward, not so much to a revival in March or April, *as to the presence of God in the midst of us during the whole year*. This feeling was heightened by the fact that the Freshman class, when its condition was ascertained, was found to contain an unusually small number of professed Christians. This fact awakened much solicitude among the children of God in the other classes, and led the brethren in that class to feel their responsibility with great force. The result was that we were from the first led to the throne of grace with earnest importunity, and a peculiar sense of dependence on God. The feeling likewise was prevalent that every one was to do *at once* and *constantly* all that he wisely could to reach the minds of the impenitent; and one of the officers of college held himself open, at all hours, and under all circumstances, to calls from any one who was willing to be conversed with on the subject of religion, though he had no conviction of sin or peculiar anxiety for his spiritual interests. The great point was to gain the attention of the impenitent in conversation and to induce them, if possible, to listen patiently to the claims of religion on their hearts. The first instance of seriousness occurred within four weeks after the college year commenced; and the circumstances attending it illustrate the remark: 'A word fitly spoken, how good it is!' A few months before, a graduate of the college had gone to one of the Southern cities to instruct in a circle of families of high

\* The President of one of the colleges in New England, writes as follows under date of November 13, 1844:

When you wrote to me, making inquiries some time since, I did not perceive that the proportion of pious scholars had been much diminished by the failure of the Education Society. We were for a time more favored in that respect than I expected. This year, however, I think, the effect is quite perceptible. The proportion of those who are pious and have entered the different classes, is unusually small. Revivals are greatly needed in our churches, and especially in our colleges at the present time.

standing; and on sending three of his pupils to college, at the commencement of the year, he said pleasantly to them, "Now, boys, let me advise you always to attend the *Sunday evening meeting*. It is short, always animated and interesting. Some of the officers of college uniformly attend and speak. You will never find it dull; and it may do you much good." They resolved to do so, rather from curiosity than from any interest in the subject. They were pleased with what they saw and heard; and one of them at the expiration of four weeks, called upon me to hear what might be said in private respecting the interests of his soul. In a short time he thought through divine Grace, that he found rest in Christ; and felt great solicitude for his two cousins. From time to time, he called with a bright and animated countenance, to say that he *hoped they were coming on in serious thought*. And they did, at a later period, all apparently give themselves to the Redeemer.

"Instances of this kind encouraged the brethren to increased fidelity and tenderness in conversing with the impenitent; and though often unsuccessful, they were not discouraged. They endeavored to do it with cheerfulness; to present religion as the true happiness of the soul, and to show its beauty in the habitual tenor of their lives.

"Some cases soon presented themselves of persons who had formerly been impressed; some who had indulged a partial hope and gone no further;—and some who had backslidden after more full dedication to God. These were all followed up with lively interest. Opportunity was found to see these persons frequently; and in a number of instances the result was happy and successful.

"As we approached the prayer-meeting for colleges in February of the second term, *preparation* was made for it, by many of the brethren, with unusual care and solemnity. It was not on that day merely, but weeks before, that many hearts were pleading before God for the colleges of our land. The result was that a new impulse was plainly given to the work. What we had not ventured to call a *revival*, now assumed a more definite form. Daily prayer-meetings were attended in each of the classes, for an hour, at noon. Preaching was commenced by one of the offi-

cers twice every week, in addition to three regular evening meetings, for prayer and religious instruction. All these meetings were made *short*; not generally more than forty-five minutes; for all the students *must be very busy*, and there must be no room for the common excuse of the impenitent in college that *there is no time*.

"In many cases, where it would be kindly taken, the students who were thoughtful, were not waited for to call; but were visited at their rooms; and the subject urged upon them there, with prayer, and a solemn dedication to God at the close.

"Such in general was our revival last winter and spring. Somewhat more than twenty have continued to hope that they then gave themselves to Christ; and, except in two or three instances, where, through great caution, they wish to try themselves longer, they have publicly professed Christ before the world. We are never in haste to bring our new converts into the church, but endeavor to keep them continually under good influences, that they may *make progress*, while they are diligently inquiring into the reality of their supposed change."

The letter concludes with some general reflections, which are too important to be omitted.

"In conclusion," observes the writer, "I would say that I am more and more impressed by what I saw in that revival, with the importance of *patient continuance in well doing*, on the part of God's people. While I regard revivals in the strict sense of the term, as the great hope of our country and of the world, I deprecate the tendency which exists in the church to relax prayer and effort during the intervening periods of diminished interest. We must aim to have the spirit of a revival all the while—not its scenes of high wrought interest and extraordinary effort—for neither the mind nor the body can bear them continually. But we must have the *faith* to pray, and the *heart* to labor in 'the day of small things,' if we hope for the days when God comes down upon us with his Spirit like 'a mighty rushing wind.' We must look for a 'continual dropping,' if we do not enjoy the 'plentiful shower.' We must feel that God's Spirit is always with his people, if they truly seek him; and that there is hardly



ever a time when they may not hope to reach some heart, if they attempt it with meekness, faith and prayer."

The following brief notice of an interesting work of grace in Lane Seminary, and in the village at Walnut Hills, where the seminary is located, appeared in the Congregational Journal of May 2d, published at Concord, N. H.

"Owing to growing physical infirmities," says the writer, "Rev. Dr. Beecher resigned his pastoral charge in Cincinnati, since which period he has devoted all his time and strength to the Theological Seminary, which is situated on Walnut Hills, about two miles out of the city. For some time he has preached more frequently than usual, and prayer-meetings have been held every morning in one of the lecture rooms, which have been attended by the students and the neighboring inhabitants. A revival of no ordinary interest and power has commenced, and is now in progress, promising much good to the students in fitting them for ministerial labor, and to the people in the salvation of their souls."

Some statements by Prof. Stowe, in relation to this work of grace, were thus reported in the Portland Christian Mirror, of June 6.

"Dr. Stowe of Cincinnati, then gave some account of a very interesting display of the power of the Holy Ghost at the Lane Seminary, during the Winter and Spring. During the early part of the Winter a feeling of deep solicitude arose in view of the state of Religion in the West and the bold efforts of the enemy. A feeling that God had no pleasure in his people, and yet that they had no hope any where else. The preaching of the President was earnestly directed to this point—no help but in God through our Lord Jesus Christ. One after another of the students was deeply convicted of personal sin—the sin of unbelief—want of entire trust in Christ. After a season of painful struggle one and another came out into liberty—into the fulness of faith and confidence, and seemed to be in a new world. This process had gone nearly through the Seminary, and the effect has been very marked and delightful. The young

men seem to be on higher ground. They were pious young men before, but seem to have come into a new region of light and love. So marked was the change that the common expression for it was, 'Such an one has come to trust in Christ.' They had learned to trust in the Lord in *little* things as well as in great ones. They had found that nothing was too small to enlist the sympathy of Christ if it affected the welfare of his people. Dr. Stowe spoke of the bearing of this movement of the Spirit in relation to the future labors of these young men who were to enter the ministry in the West."

Intelligence has just arrived from another Western Institution, in season to cheer our hearts with the assurance that God is at this time pouring out his Spirit upon one of the colleges for which we are assembled here to pray.

"A student of the College at Marietta, writes, under date of January 18th: 'The Lord is here with mighty power. The most hardened and rebellious are submitting to Christ and declaring themselves on his side.' But the most interesting work is in the College. There is hardly a student here that is not convicted of sin. Many professing Christians among them have given up their former hopes, and are now sitting at the feet of Jesus and tasting his love. The most thorough work is among Christians. They are taking a high stand in religion, resembling in this respect, the very remarkable work at Lane Seminary, last winter."

Accounts of a date somewhat later than that of the foregoing letter, mention that this work of divine grace had been marked with such glorious power, that there was *but one solitary individual* left among the students, not having hope in the mercy of the Saviour.

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Since the time of the Annual Concert for Colleges, we have learned that the Spirit of God has again visited Lane Seminary. A correspondent of the Boston Recorder, doubtless Professor

Stowe, writes as follows, under date of March 3.

"Though we have as yet had, at this season, no powerful revivals, except that at Marietta and vicinity, (for that whole region is moved) yet the Spirit of the Lord is moving in many places, and the hearts and hands of those who had become almost faint and weary with their labors, have been greatly encouraged and strengthened. Lane Seminary receives its share of the blessings which maketh spiritually rich and addeth no sorrow therewith. The number of students this session is sixty-five; and a delightful spirit of prayer, steady, unwavering confidence in Christ, and entire devotedness to his service, is manifest among them. It is a real revival spirit, and such a one as never need wear out or exhaust itself; but may continue to shine brighter and brighter to the perfect day. This school of the prophets has been in operation eleven years, and in that time has sent out about two hundred and fifty laborers; and, from extensive inquiries and a careful estimate, it appears that they have already been instrumental in gathering into the kingdom of God, from twenty thousand to twenty-five thousand souls."

There is also some very cheering intelligence from Hamilton College. The New York Observer, of March 29th, says:

"A work of grace commenced in this Institution, about the time of the Concert of Prayer for colleges, and has continued with interest. About thirty-five students have been hopefully converted and the work is still in progress."

### Rev. Walter Harris, D. D.

WE transfer to our pages, as matter of appropriate interest to our readers generally, and especially to young men preparing for the ministry, the following notices of the late Rev. Dr. Harris, of Dunbarton, N. H. They are taken from a Discourse "commemorative of his character and ministry," delivered before the Hopkinton Association, May

14, 1844, by Rev. Abraham Burnham, of Pembroke, N. H. The preacher says:

In referring to Dr. Harris it would seem natural and proper for the Association by whose appointment this Discourse is given, to dwell, not so much upon his lineage and early life, but chiefly upon his ministerial and pastoral character. Suffice it to say, that our venerable father was a native of Lebanon, Connecticut—the state of regular and sober habits; and he, with many of her illustrious sons, has reflected much honor upon the colony that gave him birth. He was the youngest of five children, (two sons and three daughters) of Nathaniel and Grace Harris. His only brother fell in battle—a sacrifice to his country's freedom and independence. He himself enlisted for three years into the Revolutionary Army, in the sixteenth year of his age; faithfully served out his time, and received an honorable discharge, May, 1780—not quite nineteen years old.

Two circumstances in his birth and early training are worthy of notice, as developing the gracious purpose of God, and illustrating the wisdom of his providential arrangements. One is, that Dr. Harris must be added to the long and splendid list of worthies whose usefulness here and glory hereafter are the result of maternal piety, effort and prayer. The other circumstance is, that he was early cast upon his own resources. Deprived of his father from his birth, and of his mother before he was sixteen; and in the ardor of youthful patriotism, submitting himself to the labors and dangers of the camp, young Harris had occasion to bring into requisition all the energies of his strong, expansive and active mind. In these circumstances of his early training are to be found the elements of his future greatness. It has often been said, "Circumstances make the man." With more propriety it may be said, "With circumstances, God makes the man." With his providence and grace God prepares men for his own service and eternal kingdom. Now, that lovely youth, returned from the perils of war, had arrived at that period of his personal history when every young man feels that he has come to a crisis; the interesting moment when he must choose his calling for life. At that period, Walter Harris, without father, or mother, or brother, and with



but a small portion of this world's goods, must make choice of his profession. He decided to be a farmer; and for this purpose came to Lebanon, in this State, and bought him a piece of land. But how came he to locate himself at Lebanon? Now, observe the leadings of Providence. Had he pitched his tent in any other part of the country, he might never have entered Dartmouth College. And had there not been a glorious revival of religion in Lebanon, at the time he took up his residence there, he might never have entered the kingdom of Christ nor the holy ministry. But by what means was his mind turned to Lebanon, as the place of his future abode? God works by means.

His sisters had before settled there, or in that region. The first settlements were made in Lebanon, if our information be correct, by emigrants from his native State. And, more than all, the founder of the college, and its first President, Rev. Dr. Eleazer Wheelock, was from Connecticut—that garden of sound learning, correct morals, and pure religion; which has furnished for our country so many of the brightest ornaments of church and state. Having located himself at Lebanon, that orphan youth found himself amidst the effusions of the Holy Ghost. *Now*, if not *then*, it is seen why he came to Lebanon. He became a hopeful subject of divine grace; and so marked was his conversion, and so satisfactory to Christians, and such his promise of future usefulness, though he had not then a common school education, that his friends advised him to enter immediately upon a preparation for college and for the ministry. To give success to this advice God had before sent a pious and devoted young servant to college, who, upon becoming acquainted with Mr. Harris, used all the influence with him he could exert, to persuade him to get an education, and kindly offered him the loan of all his books. After a season of solemn deliberation, severe trial, and much prayer, he came to the unalterable decision (to use his own words) “that go to college he would, let the consequences be what they might.”

“My first step,” he says, “was to go to a common school.” He afterwards went to a private gentleman, to study the languages; then to Moor’s School, on Dartmouth Plain, where he complet-

ed his preparatory studies, and entered College, September, 1783.

At the expiration of four years he received his first degree—having sustained during his college life an unblemished Christian character and a highly respectable standing as a scholar. His part in the public exercises of Commencement was in the Hebrew language—which was not much studied at that time in Dartmouth College.

We have, from the Rev. Dr. Dana, of Newburyport, the following testimonial of Mr. Harris, when a member of college. “My acquaintance with Mr. Harris at college was rather general than particular. Yet, even then, his character was so marked, that one could scarcely approach him without knowing him. Rarely have I met with a man more decided and unequivocal, more upright and downright, than he. If I mistake not, he was at that time a professed Christian; and, from all that I have known, his life adorned his profession in an unusual degree.

“He had a mind of uncommon strength, and unusually patient of labor. His literary acquisitions were decidedly above the ordinary; but he was most distinguished in the solid and useful branches of study. The part assigned him at commencement testifies that he had made respectable proficiency in the Hebrew.”

After he was graduated, he engaged for six months in teaching a Latin school in Boscawen; and during that time one of the occasional sermons of the late Dr. Emmons, of Franklin, Mass., providentially came in his way. Having read it with much interest, he laid it down, saying, with emphasis, “I will study divinity with the author of that sermon, if I can find him.” He did find him; read theology with him; received license to preach the everlasting gospel; returned to New Hampshire; preached at Canterbury four Sabbaths, at Dunbarton four, and at Royalton, Vt.; returned to Dunbarton, preached a few Sabbaths, and received a call to the pastoral office in that place. And if an apostle, in view of the labors and trials of the Christian ministry, exclaimed, “And who is sufficient for these things?” well might Mr. Harris, and every other young candidate for the sacred office, shrink from a call to enter it. He was strongly inclined to negative the call; but, observing the leadings of Provi-

dence—and this he was always in the habit of doing from his youth—considering the unanimity of the call; the infant state of that community—never having had a pastor before—and not willing to hazard the consequences of disappointing them, Mr. Harris consented with a trembling heart, to accept the call, on condition that he might return to Dr. Emmons, and pursue his studies three months longer. To this condition the people acceded.

At the expiration of three months, Mr. Harris returned to Dunbarton, and received ordination over a small church gathered for the purpose, fifty-four years ago the 26th of last August.

And here we must be permitted to pause, and reflect how great and happy a change God had wrought in that man, by his providence and grace, in less than ten years. But a little more than nine years before, he returned from serving as fifer in the revolutionary war, a stripling youth, wanting a common school education. But now, having undergone a spiritual renovation by the power of divine grace, and passed honorably and successfully through an elementary, academical and professional course of study, at the mature and very suitable age of twenty-eight, he is invested with the responsibilities and immunities of the sacred office. He has taken charge of an infant church and community, to watch for their souls as one that must give account. From that ever memorable day—a most felicitous day for Dunbarton—Rev. Walter Harris took an elevated stand; just such a stand as God had designed and furnished him for. He never sighed for literary fame; and we do not claim for him a literary character. He was, however, thorough and accurate in the learned languages, so far as they were then pursued in our beloved college. For mathematics, philosophy, astronomy and metaphysics, he had great fondness. In the early part of his ministry, when academies and public schools were scarce, he prepared many young men for college, and was known to be an accurate and faithful instructor. His pupils were always well fitted. He also conducted the theological studies of several candidates for the ministry; but his holiest and highest ambition was, to be a good minister of Jesus Christ. Accordingly, to this noble object all his reading, all his studies, all his energies were consecrat-

ed. He soon became known as a popular preacher, a wise counsellor, and a consistent and efficient disciplinarian. It is thought that the late Dr. Harris, with his beloved brethren and able coadjutors, settled about the same time—Rev. Moses Bradford, late of Francestown, and Rev. Reed Paige, late of Hancock—with the powerful aid of Dr. Wood, late of Boscawen, who had been settled some years before—was the happy instrument, in the hand of God, of effecting an entire revolution in the sentiments and practice of the churches throughout the extensive field of their labors and their influence. That field embraced the then county of Hillsborough, now Hillsborough, Merrimack and sections of Rockingham; Strafford, Grafton and Cheshire. Arminianism and a lax discipline had extensively prevailed. But by the doctrinal and faithful preaching, the combined efforts, prayers and influence of those holy men, a purer faith and discipline were introduced and established. While they lived their praise was throughout the churches, and now that they are dead their memory is blessed.

We select, from the subsequent pages of Mr. Burnham's Discourse, without precise regard to their connection, a few other passages illustrative of the character of Dr. Harris, and of his force and pathos as a preacher.

Soon after his ordination our reverend father incurred the additional cares and responsibilities of the marriage relation. Although he was favored with partners of the most excellent character, and best adapted to the various conditions in which they respectively found him, yet he was called to pass through the deep waters of affliction. Sometimes his life was in jeopardy. At one time he was confined with a broken limb, several weeks, at Franklin, Mass. At another time, riding with a child in his arms, he and the child were thrown off into water, but came out unhurt. As he and his wife were returning from a short journey, on horseback, his wife's horse got his foot entangled in a bridge, and fell with her. Seeing his wife in that perilous situation, he attempted to leap from his horse, and fly to her relief. But ere he reached the ground his horse suddenly started and ran off, dragging him by

one foot in the stirrup, with great violence. Aware of his danger, he committed himself to God. While in this pious act, he was extricated as by miracle—nobody could tell how. Having returned with his wife safely home, and deeply affected with the wonderful escape he had experienced, he went forward the next Lord's Day, and told the story in a most solemn discourse; how that He who had been his shield amidst the perils of war, had wrought this great deliverance for him. The first great revival under his ministry soon commenced, and this dispensation was thought to be among the means of introducing it.

After giving an account of Dr. Harris's domestic connections and circumstances, the writer says:

It may not be improper, in this connection, to remark, that Dr. Harris succeeded where most good men fail. He set a consistent and lovely example, both in secular and religious concerns. Too many of us incur the imputation, either of not knowing how to live, or of being worldly minded; of neglecting our own secular interests, or the spiritual interests of the church and parish. Not so with our deceased and venerable father. Although he was wholly given to the work of the ministry, yet there was no appearance of neglect about his premises. His buildings, his fences, his fields, all bore decided marks and attractive charms of practical wisdom—of taste, and neatness, and agricultural skill. Under his superintendence, the heavy wooded, rocky and uneven ministerial lot was converted into one of the most productive farms now to be found on the fertile and beautiful hills and rich dales of Dunbarton. His example furnishes a lucid exposition of the doctrine that "Godliness is profitable unto all things—having the promise of the life that now is, and of that which is to come." In private and public charity, in relation to all the benevolent objects which came before the public mind in the course of his ministry, he obeyed the inspired injunction, "In all things showing thyself a pattern of good works."

The published discourses of Dr. Harris, during his life, were fourteen in number, all occasional sermons. Mr.

Burnham dwells distinctly upon his prominent characteristics as a preacher. We have room for only one or two points.

*He was an instructive preacher.* After the example of his Divine Master, the Great Teacher from heaven, Dr. Harris made frequent allusions to the natural world, to illustrate religious truth and duty. All striking dispensations of Divine Providence he would seize upon, to impress upon the minds of his people a deep sense of the sovereign agency of God, and man's entire dependence. His words were well chosen; his language remarkably plain; his method natural and lucid, and his style contained many of the best ingredients of style for sermons. But, what contributed most to make his preaching instructive, was the prominence he gave to the doctrines of grace, and the happy connection which he aimed, and successfully aimed to maintain, between doctrine and practice. He believed, and preached what he believed, that sound Christian doctrine lies at the foundation of all correct Christian practice. It was his custom, in imitation of his celebrated teacher, Dr. Emmons, especially in the former part of his ministry, to preach two sermons upon one text; sometimes four, and sometimes six. In the morning he would announce his text; give an exposition; raise his doctrine; illustrate and prove it; raise objections and answer them, if objections he thought would arise in the minds of his hearers; in the afternoon he would draw inferences, make reflections, or extract and expand lessons of instruction; and then apply the whole in a serious, affectionate and solemn appeal. Accordingly, in his Farewell Address to the Hopkinton Association, after charging them to preach up the doctrines, and to maintain discipline in their churches, he added, with great earnestness, affection and solemnity—"Instruct your people. When you speak of regeneration, explain to them this great change. When you call upon them to repent, tell them what you mean by repentance. When you exhort them to believe on the Lord Jesus Christ, tell them, and make them understand what you mean, by saving faith in the Lord Jesus Christ." By his instructive preaching, Dr. Harris formed the infant people committed to his charge into an intelli-



gent, well informed and well established religious community; to this day a standing memorial of the luminous and successful ministry of our deceased father. God grant that that community may remain a demonstration through all future time of the vast importance of doctrinal preaching.

*Dr. Harris was a plain and direct, experimental and searching preacher.* The next Sabbath after his ordination he enumerated the principal doctrines he should preach, and pointed out the course which he intended undeviatingly to pursue; and then added, with peculiar emphasis and his wonted decision—"These doctrines I shall preach, and this course I shall pursue, if you stone me out of the pulpit;" or words to this effect. And he used the same plainness of speech out of the pulpit as in. Take one specimen:

A young gentleman, who had just commenced preaching the doctrine of universal salvation, attended public worship one Sabbath at Dunbarton, and spent the intermission with Dr. Harris. After some conversation upon the doctrine which the young man had begun to preach, the conference was concluded in the following manner. Dr. Harris fastened his piercing eye upon the young man, saying, with his characteristic solemnity, "Do you *know* for *certainly* that your doctrine is true?" "No, sir," the youth replied, "I don't pretend to a certain knowledge of the truth of it." "Then, sir," said the doctor, "don't you ever preach it again till you *know* it is true." What effect this pertinent and solemn address had upon that young man, is not known. But the author of this discourse, some year or two afterwards, received a letter from him, containing the delightful information that he had renounced his Universalism, and indulged hope that he had experienced a change of heart, as well as of doctrinal views; and that he wished to have the letter used, to counteract the influence of that soul-destroying error, especially among the youth where he had preached it.

Dr. Harris had the faculty and the disposition to tell the truth in the most sincere, simple and plain manner. No father could speak with more plainness to his dear children, than Dr. Harris would to his congregation; and so direct was his address, that it would seem to the hearers that he was saying to

each one, as Nathan to David, "Thou art the man." He was in the habit of calling upon his congregation, saying with great earnestness, "My hearers." And when, at any time, he would stop, and raise his spectacles to the top of his head, and then begin again by saying, "come now, my hearers," something peculiarly interesting would be expected, and every eye would be turned upon the speaker. He was much in the habit of classing his audience, and then addressing to each an appropriate appeal.

*Dr. Harris was a revival preacher.* One or two things in Dr. Harris's treatment of inquiring sinners are worthy of notice, and it is thought of imitation. One is, that he would endeavor to ascertain what train of thought, and what fears the Holy Spirit excited in the sinner's mind; taking care to distinguish between those which the Holy Spirit excited and those which the adversary of souls suggested—uniting with the agency of the Spirit, and counteracting, as far as possible, that of the adversary. Another thing: Dr. Harris would carefully avoid saying any thing calculated to excite hope in the sinner's breast, till he could discover tokens of submission. And for this good reason. There is danger, if we encourage the sinner before his heart is thoroughly broken, and he has made an entire surrender of himself to God, that he will either take up with a false hope, or dismiss his fears, and relapse into a state of seven fold stupidity.

The course the Doctor took with inquiring sinners was to a good degree successful. He was favored with several revivals of great extent and power; and those who were hopefully converted during such seasons were generally Christians of sound, enlightened and established character. And there were many abroad, within the field of Dr. Harris's occasional labors, who considered him as their spiritual father—some of whom survive him, who upon hearing of his death were deeply affected, even to tears.

"In the fall of 1835, Dr. Harris attended a protracted meeting in Concord, at the old North Church. He was present and assisted by his prayers and earnest and faithful exhortations, from Tuesday until Friday noon. He then remarked to the pastor of the church, 'I am tired; I can help you no more, but must go home.' Accordingly he

left that afternoon. The meeting was to close on Saturday afternoon, with a sermon from a devoted brother, who had been present during most of the meeting. The next day, just before the close of the forenoon services, Dr. Harris again entered the meeting-house, much to the surprise of the pastor, and others, who knew of his leaving the preceding day. His countenance was unusually solemn; and on the pastor's expressing surprise at his return, the Doctor said: 'I don't know what I have to do here, but I believe the Lord sent me.' In the afternoon service the brother who was to preach took for his text, 2d Cor. 5: 10—'For we must all appear before the judgment seat of Christ,' and spoke about fifteen minutes, without notes, with much freedom. He then evidently faltered, and in a short time his mouth seemed to be shut, and he sat down. Dr. Harris sat in the pulpit. Instantly he arose, took up the train of thought which the text opened, and spoke about thirty minutes, with overwhelming effect on the audience. Several, as they afterwards stated, were then awakened, and the meeting closed with delightful tokens of the divine presence. The pastor then said, 'Now I understand why the Lord sent you back.' Said the Doctor: 'After I retired to my bed last night, weary as I was, I found no rest. My thoughts were in Concord. A voice seemed to say to me, *You must go back—you must go back*. I tried to excuse myself, but at last I promised the Lord that if he would spare me till morning, and give me strength, I would return. Accordingly I came; and if any good has been done, to him be the glory.'

### Quarterly Meeting.

THE Quarterly Meeting of the Board of Directors was held at the Rooms of the Society, April 9, 1845, when appropriations were granted to one hundred and sixty young men; of whom eighty-six are in colleges, seventy-six in theological seminaries, and one in the preparatory department. As it is now a considerable time since any new applicants have been received in the preparatory department, there will soon be none of this class connected with the Society, unless there should be some on their

last year at Academies where a *three years'* preparatory course is required.

The Central American Education Society, at New York, reported that they had granted appropriations at their quarterly meeting, to seventy-four young men. These added to the number aided by the Parent Society this quarter, as above, makes an aggregate of two hundred and thirty-four.

### Twenty-ninth Annual Meeting.

The Twenty-ninth Annual Meeting of the American Education Society for the election of officers and the transaction of business, will be held in the Vestry of Park Street Meeting house, Boston, on Monday, May 26, 1845, at 4 o'clock, P. M.

The public services of the Twenty-ninth Anniversary of the Society will be held in Park Street Meeting house, in the evening of the same day, at half past seven o'clock.

S. H. RIDDEL, *Secretary*.

## FUNDS.

### Receipts for the April Quarter, 1845.

INCOME FROM FUNDS	918 04
LOANS REFUNDED	555 60

### LEGACIES.

<i>Boston, Ms.</i> Mr. William Sewall, by Mr. Jas. Clap, Trustee, Amount of specific Legacy, and interest during legal suspense of payment, \$1,905 16; also amount of annual subscriptions for a term of years, unpaid at his decease, and by his will directed to be paid, and interest as above, \$784 60,	2,689 76
<i>Hanson, Ms.</i> Mrs. Tamar Barstow, by Rev. F. B. Howland, Admr.	50 00
<i>Ipswich, Ms.</i> Mrs. Eunice Haskell, by Thomas Manning, M. D. Exr.	7,558 72
<i>Reading, Ms.</i> Mr. John Damon, Jr. by Caleb Wakefield, Esq. Exr., one fifth of residue of the estate,	1,027 82—11,326 30

### AUXILIARY SOCIETIES.

#### ESSEX COUNTY SOUTH.

[Hon. David Choate, Essex, Tr.]	
<i>Marblehead,</i> Ladies of the Stone Church, by Miss H. Hooper,	48 68

#### ESSEX COUNTY NORTH.

[Col. Eben'r Hale, Newbury, Tr.]	
<i>Amesbury, (Mills Vill.)</i> Cong. Ch. and Soc. a contribution	22 80
<i>Ipswich,</i> Ladies Ed. Society, by Lucy Mary Farley, Treas.	32 05
<i>Newburyport,</i> Ladies' Ed. Circle in 1st Pres. Ch. by Miss Mary C. Greenleaf, Tr.	23 00
Soc. of Rev. Mr. Stearns, in part	82 12
Do. Mr. Dimmick,	64 08
Do. Dr. Dana,	15 50
Do. Mr. March, an indiv.	20 00—204 70
<i>Rowley,</i> Ladies' Reading Circle in Soc. of Rev. Mr. Pike, by Mrs. H. B. Payson, Tr.	2 00

W. Amesbury, Soc. of Rev. Mr. Smith 14 15  
W. Newbury, Do. Mr. Edgell 6 39—282 05

#### EDUCATION SOCIETY IN HARMONY ASSOCIATION.

[Wm. C. Capron, Esq. Uxbridge, Tr.]  
Hopkinton, Soc. of Rev. John C. Webster 36 30  
Westboro', Soc. of Rev. Cha. E. Kittredge, by  
Dea. Jas. Leach 105 87—142 17

#### EDUCATION SOCIETY IN BROOKFIELD ASSOCIATION.

[Mr. William Howe, Jr. So. Brookfield, Tr.]  
Brimfield, Soc. of Rev. Mr. Partridge 35 00  
New Braintree, Soc. of Rev. Dr. Fiske 45 00  
Palmer, Soc. of Rev. N. K. Cross 9 50—59 50

#### FRANKLIN COUNTY.

[Mr. Lewis Merriam, Greenfield, Tr.]  
From the Treasurer, collections in part 22 63

#### HAMPDEN COUNTY.

[Mr. Samuel Reynolds, Springfield, Tr.]  
Monson, Dea. Aaron W. Porter, for two years 150 00

#### HAMPSHIRE COUNTY.

[Hon. Lewis Strong, Northampton, Tr.]  
Amherst, Soc. of Rev. Mr. Colton 14 60  
E. Par. Education Society 10 00—24 60  
Hadley, Aux. Ben. Society 18 00  
Northampton, Ladies' Ed. Soc. 1st par. 18 59  
Edwards Ch. Ben. Soc. 20 00  
Do. Fem. Ben. Asso. 2 00—40 59  
Plainfield, Collections 5 62  
Williamsburgh, do. 72 45  
From the disposable fund of the Auxiliary 3 34—164 60

#### MIDDLESEX COUNTY.

Cambridge, Soc. of Rev. John A. Albro 50 00  
Cambridgeport, Soc. of Rev. Wm. A. Stearns 79 00  
Waltham, A lady, by Rev. John Whitney 5 00—134 00

#### SOUTH CONFERENCE OF CHURCHES, MIDDLESEX COUNTY.

[Rev. George E. Day, Marlboro', Tr.]  
Framingham, Hollis Evan. So. 30 72  
Holliston, Soc. of Rev. Mr. Stone, by Mr. Chas. Marsh, Tr. 50 25  
Marlboro', Union Church and Soc. by Mr. D. Goodell 25 25  
Wayland, Soc. of Rev. Mr. Allen 6 05—112 27

#### RELIGIOUS CHAR. SOC. MIDDLESEX NORTH AND VICINITY.

[Dea. Jona. S. Adams, Groton, Tr.]  
Acton, Soc. of Rev. Mr. Woodbury 3 00  
Leominster, Ladies' Aux. E. S. by Miss Susan Lincoln, Tr. 12 62  
Shirley, Association 1 00  
Westford, do. 8 90—25 42

#### NORFOLK COUNTY.

[Eliaser Alden, M. D. Randolph, Tr.]  
Braintree, Dea. Jona. Newcomb 5 00  
Brookline, Mrs. Lucy Holden, by Hon. Thos. A. Davis 5 00  
Roxbury, Soc. of Rev. Mr. Thompson, by Dea. J. Clap 109 50—113 50

#### SUFFOLK COUNTY.

Boston, Soc. of Rev. Mr. Aiken, Park St. 121 75  
" " " Blagden, Old South 142 13  
" " " Adams, Essex St. 158 49  
" " " Rogers, Winter St. 260 14  
" " " Kirk, Mt. Vernon 368 77  
" " " Patton, So. Boston 53 02  
" " " Phelps, Pine St. 104 00  
" " " Lord, Purchase St. 13 87  
Bowdoin Street Congregation 227 66 1,449 83

#### WORCESTER CO. CENTRAL ASSOCIATION.

[Hon. Abijah Bigelow, Worcester, Tr.]  
Northboro', Soc. of Rev. Mr. Houghton, coll. 4, Mrs. McFarland 6, 10 00  
Shrewsbury, Soc. of Rev. Mr. Averill 39 00  
Southboro', " " Lawson, by Mr. Fay 20 00—59 00

#### EDUCATION SOCIETY IN WORCESTER CO. NORTH ASSOCIATION.

[Mr. Moses Chamberlain, Templeton, Tr.]  
Holden, Soc. of Rev. Mr. Paine 36 70  
Westminster, Soc. of Rev. S. S. Smith 23 39—60 09  
\$15,663 71

#### MAINE BRANCH.

[Prof. William Smyth, Brunswick, Tr.]  
Augusta, Soc. of Rev. Dr. Tappan 26 48  
Bath, Wm. Richardson, Esq. 50 00  
Hallowell, Cong. Ch. and Soc. 37 00  
North Yarmouth, Soc. of Rev. Mr. Shepley 10 00  
\$123 48

#### NEW HAMPSHIRE BRANCH.

[Hon. Samuel Morrill, Concord, Tr.]  
Candia, Soc. of Rev. Wm. Murdock, in part to const. him an H. M. by Mr. Thos. Anderson 23 01  
Claremont, Cong. Ch. & So. by Mr. David S. Dutton, Tr. Sul. Co. 10 00  
Concord, Soc. of Rev. Mr. Noyes, by Mr. Nath. Evans 14 17  
" " Bouton 5 47—19 64  
Croyden, From ladies, by Mr. Dutton, Tr. 10 50  
Hollis, Rev. Joseph Emerson, Agt. 30 00  
Langdon, Monthly Concert, by Mr. Dutton, Tr. 3 00  
Lempster, An indiv. by do. 25  
Portsmouth, Soc. of Rev. Rufus W. Clark, \$40 of wh. to const. him an H. M. by Mr. Henry A. Bigelow 50 87  
West Boscaawen, Ed. Soc. by Jabez Abbot, Tr. 3 00  
\$150 27

#### NORTH WESTERN BRANCH.

[Joseph Warner, Esq., Middlebury, Vt., Tr.]  
Brattleboro' East, 19 89  
Cornwall, Bequest of Dea. Jeremiah Bingham, in part, by A. Bingham 129 00  
North Wardsboro', 3 00  
Pittsford, Cong. Ch. and Society 30 00  
West Brattleboro', 15 58  
Westminster East, 6 66  
\$204 13

#### CONNECTICUT BRANCH.

[Edward Goodwin, Esq. Hartford, Tr.]  
Enfield, Soc. of Rev. Mr. Robbins 15 40  
Hartford, 4th Cong. Ch. 14 00  
Centre Soc. Gent. 277 60, Ladies 104 14, 381 74  
South Soc. 33, North Soc. 211 32, 246 32—642 06  
Marlboro', Cong. Soc. by Mr. John D. Bigelow 16 00  
Meriden, Soc. of Rev. Mr. Perkins 29 02  
Tolland, " " Marsh 4 00  
Upper Middletown, Cong. Soc. by Dea. John Stevens 13 65  
Wethersfield, Mrs. Raphael 1 00  
\$721 13

#### CENTRAL AMERICAN EDUCATION SOCIETY.

[William A. Booth, Esq. New York, Tr.]  
Bloomfield 5, Cash 5, Smithfield N. Y. 4 50, 14 50  
Brooklyn, 1st Ch. in part 42 48, Mrs. Austin 10, 52 48  
Bleecker-St. Ch. N. Y. a bal. 5, Mrs. How, by Prof. Smith 6, 10 00  
Lexington, Ky. J. C. Todd 10, Madison, N. J. 16, 26 00  
Munroe, Mich. by N. P. Haskell 11 00  
\$113 98

#### PHILADELPHIA EDUCATION SOCIETY.

[George W. McClelland, Esq. Philadelphia, Tr.]  
Newark, N. J. Bequest of Mrs. A. Ross 282 06  
Philadelphia, Western Ch. 7, Refunded 132 08, 139 08  
1st Ch. D. Lapaley 100, Rev. A. Barnes & lady 75, 175 00  
John A. Brown 75, Ambrose White 50, 125 00  
James Fassett 70, Thos. Flemming 50, 120 00  
John Eckle 30, J. Dutton 25, J. W. Paul 30, 75 00



T. Biddle 20, Cash 20, S. H. Perkins 20,	60 00
A. Fullerton 25, J. R. Grinnell 10, J. P. S. 15,	50 00
J. M. Atwood 10, W. McKee 10, E. H. Holmes 10,	30 00
J. Dunton 10, J. McClanahan 15, H. R. Davis 10,	35 00
H. I. Williams 10, W. Wuntz 10, I. S. Kneeder 10,	30 00
W. Raiguel 15, E. S. Whelan 10, C. Bird 10,	35 00
W. Purves 10, H. Perkins 10, George Philler 5,	25 00
T. Harris 5, Cash 7, T. Stewart 5, Cash 2,	19 00
T. Roney 5, Dr. Neill 5, C. D. Cleveland 5,	15 00
B. W. Richards 5, Cash 2, B. Smith 5, I. O. Ewing 5,	17 00
I. A. Campbell 5, Cash 5, Cash 1, Mrs. H. Brown 50c,	11 50
Ladies, by Miss Sarah Lisle 217 25, Mrs. Mary Tas-	292 25
sett 75,	
	\$1,535 89

## UTICA AGENCY.

[James Dutton, Esq. Utica, Tr.]

Wampsville 11, Sarah Downes, Colchester, 40,	51 00
Delaware Presbytery 12, Vernon Village 16, Utica, 1st	
Ch. 47 36,	75 36
New Hartford 42, Augusta 22 63, Oriskany Falls 7 01,	71 64
Rev. A. Crane 5, N. York Mills 40, B. Pride 5,	50 00
Oswego Presbytery 4 36, A. Robinson 5, Fulton 30,	39 36
Oswego, 1st ch. 23 70, 2d ch. 29 45, Job Dodd, of New	
Haven 5,	58 15
J. Dodd 2 75, P. Chandler, Mexico, 10, Malone 8,	20 75
Mexico 5, Norwich 24 75, Fern. Ed. So. do. 2 50,	22 25
Potsdam 15, E. S. Hubbard, Brazer Falls, 5,	20 00
Mrs. Wood 44c. Carlisle 20, Clinton 29 12,	49 54
Hebron 1, Syracuse, 1st ch. 70 61, Cong. ch. 16 75,	88 36
	\$556 43

## WESTERN EDUCATION SOCIETY OF NEW YORK.

[James S. Seymour, Esq. Auburn, Tr.]

Ovid 23, Ladies of Geneva, Axtell Scholarship, 75,	\$98 00
Whole amount received, \$19,167 02.	

## Clothing received during the Quarter.

New Ipswich, N. H. Ladies' Charitable Soc. by Mrs.	
Joanna Thayer, Sec. 1 box, containing shirts, sheets,	
socks, &c. valued at	22 25
Rosley, Ms. Ladies' Reading Circle, by Mrs. H. B.	
Pavson, Treas. a bundle, cont'g shirts, collars, and	
socks.	

## Quarterly List of Ordinations and Installations.

The following statistics of Ordinations, Installations, and Deaths of Clergymen, are as extensive and accurate as we can make them from the papers published by the different denominations of Christians to which we have access.

## MAINE.

SUMNER CLARK, Cong. ord. pastor, Unity, Jan. 1, 1845.
J. C. STOCKBRIDGE, Bap. ord. pastor, Waterville, Jan. 8.
J. R. LOOMIS, Bap. ord. evan. do.
MORRIS HOLMAN, Cong. ord. pastor, York.
SIMEON HACKETT, Cong. inst. pastor, Sumner, March 19.

## NEW HAMPSHIRE.

EZEKIEL DOW, Cong. ord. pastor, Loudon, Feb. 12.
LUTHER TOWNSEND, Cong. ord. pastor, Troy.
LEONARD TENNEY, Cong. ord. pastor, Jaffrey, March 19.

## VERMONT.

FRANCIS B. WHEELER, Cong. ord. pastor, Jericho Centre, Jan. 23.
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GEORGE W. BARROWS, Cong. ord. pastor, Salisbury, Jan. 29.
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## MASSACHUSETTS.

GEORGE W. ADAMS, Cong. inst. pastor, Dracut, Jan. 4.
JOSEPH M. R. EATON, Cong. ord. pastor, Lancaster, (Clintonville), Jan. 9.
DAVIS COBB, Bap. ord. pastor, Chatham, Jan. 14.
GEORGE P. SMITH, Cong. inst. pastor, Worcester, Mar. 19.
B. A. EDWARDS, Bap. ord. pastor, Grafton, March 19.
ZENAS P. WILD, Bap. ord. pastor, Unionville, March 20.

## RHODE ISLAND.

HORACE T. LOVE, Bap. inst. pastor, North Providence, Feb. 11.
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## CONNECTICUT.

SAMUEL J. MILLS MARVIN, Cong. ord. pastor, Southport, Dec. 18, 1844.
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DWIGHT M. SEWARD, Cong. inst. pastor, West Hartford, Jan. 14, 1845.

NATH. H. EGGLESTON, Cong. ord. pastor, Ellington, Feb. 19.

TRYON EDWARDS, Cong. inst. pastor, New London, Mar. 6.

## NEW YORK.

HENRY O. SCHERMERHORN, Cong. ord. pastor, Ticonderoga, Jan. 1.

JOSEPH A. ROSSEEL, Pres. ord. evan. Ogdensburg, Jan. 8.

R. L. HURLBURT, Pres. ord. pastor, Porter, Jan. 15.

WILLIAM M. MICHAEL, Pres. inst. pastor, Richland, Jan. 15.

SLATOR C. HEPBURN, Pres. ord. pastor, Great Island, Jan. 21.

JAMES MONTGOMERY, Pres. inst. pastor, New Rehoboth, Jan. 28.

CHARLES HAWLEY, Pres. inst. pastor, New Rochelle, Jan. 29.

OLIVER F. DAGGETT, Cong. inst. pastor, Canandaigua, Jan. 30.

JOSHUA H. McILVAINE, Pres. inst. pastor, Utica, Feb. 5.

JAMES NICHOLS, Pres. ord. pastor, Oneida, Feb. 5.

JOHN W. DAVIS, Cong. inst. pastor, Green River, Feb. 11.

AMOS W. SEELEY, Pres. inst. pastor, New Haven, Feb. 12.

LUMAS H. PEASE, Pres. ord. evan. Cohoes, Feb. 19.

PAUL EUGENE STEVENSON, Pres. inst. pastor, Williamsburg, Feb. 20.

M. R. LONG, Pres. inst. pastor, Whitesboro', Feb. 20.

GEORGE E. DELAVAN, Pres. inst. pastor, Lafayette, Feb. 25.

MILLO J. HICKOK, Pres. inst. pastor, Rochester, Feb. 25.

CLINTON CLARK, Cong. ord. pastor, Pompey Hill, Feb. 26.

## NEW JERSEY.

JOSEPH WILSON, R. D. inst. pastor, Trarytown, Jan. 28.

ELYMAS ROGERS, Pres. ord. evan. Princeton, March 6.

## PENNSYLVANIA.

J. F. CALKINS, Pres. ord. pastor, Willsborough, Nov. 12, 1844.

DANIEL GASTON, Pres. inst. pastor, Cohocksink, Jan. 21, 1845.

MURPHY, Pres. inst. pastor, Phillipsburg.

## VIRGINIA.

JOHN E. MASSEY, Bap. ord. evan. Katoeton, Jan. 15.

MOSES DRURY HOGE, Pres. ord. pastor, Richmond, Feb. 27.

## OHIO.

WILLIAM PIERCE, Pres. ord. evan. Massillon, Feb. 14.

LUKE HITCHCOCK, Pres. ord. evan. Munroe, Feb. 18.

REUBEN WHITAKER, Bap. ord. pastor, Guernsey County, March 5.

## ILLINOIS.

ROMULUS BARNES, Cong. inst. pastor, Newark, Feb. 19.

## MICHIGAN.

GUSTAVUS L. FOSTER, Cong. ord. pastor, Dexter, Dec. 26, 1844.

ELIHU P. MARVIN, Pres. ord. pastor, Washtenaw, Jan. 27, 1845.

SAMUEL H. HALL, Pres. ord. pastor, Marshall, Jan. 29.

## IOWA TERRITORY.

CHARLES BURNHAM, Cong. inst. pastor, Brighton, Oct. 6, 1844.

S. G. BELL, inst. pastor, Fairfield, Oct. 25.

CHARLES P. CUMMINS, inst. pastor, Trenton, Nov. 3.

Whole number in the above list, 56.

## SUMMARY.

Ordinations.....	32	Vermont.....	2
Installations.....	24	Massachusetts.....	6
		— Rhode Island.....	1
Total.....	56	Connecticut.....	4
		New York.....	18
		New Jersey.....	2
		Pennsylvania.....	3
Pastors.....	49	Virginia.....	2
Evangelists.....	7	Ohio.....	3
		Illinois.....	1
Total.....	56	Michigan.....	3
		Iowa Territory.....	3

## DENOMINATIONS.

Congregational.....	22	Total.....	56
Presbyterian.....	23		
Baptist.....	8		
Rel. Dutch.....	1		
Not specified.....	2		
Total.....	56		

## DATES.

1844. October.....	2
November.....	2
December.....	2
1845. January.....	22
February.....	17
March.....	8
Not specified.....	3

## STATES.

Maine.....	5	Total.....	56
New Hampshire.....	3		

## Quarterly List of Deaths of Clergymen.

## MAINE.

ISAAC HALL, *et.* 88, Bap. Knox, Nov. 25, 1844.  
JOHN WESLEY DUNN, *et.* 34, Meth. Gray, Jan. 25, 1845.  
ALBERT COLE, *et.* 36, Cong. Saco, March 23.  
SYLVANUS BOARDMAN, *et.* 87, New Sharon.

## NEW HAMPSHIRE.

WILLIAM PADMAN, *et.* 45, Meth. Dover, Feb. 28.  
JACOB HAVEN, *et.* 82, Cong. Croyden, March 17.

## VERMONT.

TIMOTHY FIELD, *et.* 69, Westminster, Feb. 22.

## MASSACHUSETTS.

JOSEPH P. TYLER, Cong. Bridgewater (North), Dec. 28, 1844.  
ELISHA S. WILLIAMS, *et.* 86, Bap. Beverly, Feb. 3, 1845.

## CONNECTICUT.

RORY STARR, *et.* 58, Meth. Danbury, Feb. 27.

## NEW YORK.

JOHN GRIFFIN, *et.* 60, Meth. Tioga, Dec. 20, 1844.  
THOMAS MILLETT, *et.* 23, Meth. Westmoreland, Dec. 27.  
HEZEKIAH FIELD, *et.* 70, Meth. Watertown, Jan. 2, 1845.  
JAMES S. JUDD, *et.* 33, Pres. Warrensburg, Jan. 8.  
JAMES McEWEN, *et.* 43, Pres. Delhi, March 11.  
LUTHER CLARK, *et.* 52, Dryden, (died in Lisbon, Ct.) March 28.

## MARYLAND.

WILLIAM T. NORFOLK, *et.* 33, Meth. Ann Arundel Co. Jan. 1.  
WILLIAM GORDY, *et.* 59, Meth. Worcester Co. Jan. 1.  
THOMAS G. WATERS, *et.* 43, Meth. Annapolis, Jan. 21.

## DISTRICT OF COLUMBIA.

WILLIAM HAWLEY, D. D. Epis. Washington, Jan. 23.

## VIRGINIA.

JAMES OWENS, *et.* 59, Meth. Norfolk, Jan. 25.  
JOSEPH F. BAXTER, *et.* 41, Pres. Amherst Co. March 22.

## SOUTH CAROLINA.

WILLIAM T. BRANTLY, D. D., *et.* 53, Bap. Charleston, (died in Augusta, Ga.) March 28.

## ALABAMA.

E. O. MARTIN, Pres. Lowndes County, March 5.

## ILLINOIS.

JOHN H. PIPER, *et.* 32, Meth. Hadley Creek, Sept. 20, 1844.  
LUKE LYONS, *et.* 54, Pres. Jerseyville, Jan. 11, 1845.

## MICHIGAN.

OLIVER HILL, *et.* 63, Pres. Augusta, Dec. 23, 1844.

## IOWA TERRITORY.

SAMUEL PAYNE, *et.* 38, Burlington, Jan. 8, 1845.

Whole number in the above list, 28.

## SUMMARY.

AGES.		STATES.	
From 20 to 30.....	1	Maine.....	4
30 40.....	7	New Hampshire.....	2
40 50.....	3	Vermont.....	1
50 60.....	6	Massachusetts.....	2
60 70.....	3	Connecticut.....	1
70 80.....	1	New York.....	6
80 90.....	4	Maryland.....	3
Not specified.....	3	District of Columbia.....	1
Total.....	28	Virginia.....	2
Sum of all the ages speci-		South Carolina.....	1
fied.....	1,336	Alabama.....	1
Average age of the 25...53 1-2		Illinois.....	2
		Michigan.....	1
		Iowa Territory.....	1
		Total.....	28
DENOMINATIONS.		DATES.	
Congregational.....	2	1844. September.....	1
Presbyterian.....	7	November.....	1
Baptist.....	3	December.....	4
Episcopalian.....	1	1845. January.....	10
Methodist.....	11	February.....	4
Not specified.....	4	March.....	7
Total.....	28	Not specified.....	1
		Total.....	28

## GENERAL SUMMARY,

Of Ordinations & Installations for the year ending April, 1845.

Ordinations.....	166	Maryland.....	2
Installations.....	86	Dist. Columbia.....	1
Institution.....	1	Virginia.....	7
Total.....	253	South Carolina.....	1
		Georgia.....	1
		Mississippi.....	2
		Louisiana.....	1
		Ohio.....	13
		Illinois.....	6
		Michigan.....	5
		Indiana.....	3
		Alabama.....	1
		Tennessee.....	1
		Kentucky.....	2
		Wisconsin Territory.....	11
		Iowa Territory.....	4
		Total.....	253

## OFFICES.

Pastors.....	189		
Evangelists.....	34		
Rector.....	1		
Priests.....	14		
Foreign Missionaries.....	9		
Home Missionaries.....	6		
Total.....	253		

## DENOMINATIONS.

Congregational.....	105		
Presbyterian.....	94		
Baptist.....	28		
Episcopalian.....	18		
Reformed Dutch.....	2		
Unitarian.....	1		
Not specified.....	5		
Total.....	253		

## DATES.

1843. November.....	2		
1844. January.....	3		
February.....	7		
March.....	3		
April.....	13		
May.....	33		
June.....	17		
July.....	12		
August.....	10		
September.....	14		
October.....	31		
November.....	28		
December.....	14		
1845. January.....	25		
February.....	17		
March.....	8		
Not specified.....	16		
Total.....	253		

## STATES.

Maine.....	15		
New Hampshire.....	16		
Vermont.....	13		
Massachusetts.....	39		
Rhode Island.....	5		
Connecticut.....	16		
New York.....	56		
New Jersey.....	12		
Pennsylvania.....	20		

## GENERAL SUMMARY,

Of Deaths, for the year ending April, 1845.

AGES.		STATES.	
From 20 to 30.....	6	Virginia.....	5
30 40.....	22	North Carolina.....	3
40 50.....	14	South Carolina.....	1
50 60.....	16	Georgia.....	2
60 70.....	11	Ohio.....	3
70 80.....	13	Indiana.....	4
80 90.....	13	Illinois.....	4
Not specified.....	30	Michigan.....	3
Total.....	125	Mississippi.....	1
Sum of all the ages spe-		Kentucky.....	1
cified.....5,121		Missouri.....	3
Average age of the 95...53 9-10		Arkansas.....	1
		Tennessee.....	1
		Alabama.....	1
		Wisconsin Territory.....	1
		Iowa Territory.....	1
		Total.....	125

## DENOMINATIONS.

Congregational.....	15		
Presbyterian.....	25		
Baptist.....	17		
Episcopalian.....	13		
Methodist.....	40		
Reformed Dutch.....	1		
New Jerusalem.....	2		
Not specified.....	12		
Total.....	125		

## DATES.

1843. October.....	2		
December.....	1		
1844. January.....	1		
February.....	1		
March.....	4		
April.....	8		
May.....	6		
June.....	4		
July.....	5		
August.....	17		
September.....	17		
October.....	13		
November.....	8		
December.....	7		
1845. January.....	10		
February.....	4		
March.....	7		
Not specified.....	10		
Total.....	125		

## STATES.

Maine.....	7		
New Hampshire.....	6		
Vermont.....	5		
Massachusetts.....	15		
Connecticut.....	7		
New York.....	28		
New Jersey.....	7		
Pennsylvania.....	7		
Maryland.....	7		
Dist. of Columbia.....	1		

